





THE  
IMPORTANT PERIOD,  
AND  
LONG WISHED FOR  
REVOLUTION,  
SHEWN TO BE AT HAND,

WHEN  
GOD WILL CLEANSE THE EARTH BY HIS JUDGMENTS,

AND WHEN

*All Dominions shall serve and obey the Most High.*

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BY L. MAYER.

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“ Be wise now therefore, O ye Kings; be instructed, O ye Judges and  
*Inhabitants* of the Earth, lest ye be broken with a Rod of Iron, and dashed  
in Pieces like a Potter’s Vessel.”.....PSALMS ii. 10.

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[*Price One Shilling.*]



## INTRODUCTION.

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URGED by an ardent desire to follow truth through the dark labyrinths of prophecy, in order to develope the mysteries of sacred writ, and to warn men of their imminent danger, I present the public with an explanation of those parts which I conceive have an allusion to the present age: and that there is a time prophesied of in the Old and New Testaments, denominated “ the day of wrath, the day of the Lord’s vengeance,” and near at hand, when God will visit the earth with the awful judgments of War, Pestilence, and Famine, in order to cleanse it from wickedness, I presume none will doubt, that peruses the following pages with an unprejudiced mind; and as the Scriptures are written for instruction, for admonition, and for reproof, and it being the express command of Christ (Luke xxi. 34. 36.) to watch, and to pray, lest that day come upon us unawares, that we may be accounted worthy to escape all those things that shall come to pass, it surely behoveth men in general, and more particularly those who profess to be guided by the dictates of the gospel, to examine prophecy, whether those pestilential disorders that have broken out in America, and the West India Islands, and on the Continent of Europe, in conjunction with the heavy



scourge of war, are or are not the harbingers of that awful and tremendous period :—lest, by not obeying the voice of wisdom, God may laugh at their calamity, and mock when their fear cometh, and they may be suddenly overwhelmed in one general ruin ; because he called them to repentance (by the admonitions of his ministers), and they refused ; he stretched forth his hand over the earth (by his judgments), and they regarded it not.

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### ADVERTISEMENT.

THE Public are most respectfully informed, that the Author of this Publication foretold from Scripture Prophecy, in a Pamphlet published in 1803, and one in August 1804 \*, that Bonaparte would raise the then Consular Government of France to an Empire, similar to that of Charlemagne's ;—That he would overrun and ravage the greater part of the Continent of Europe, deceive the nations by his military exploits, and obtain possession of Germany ;—That he would meet with a singular defeat in his intended invasion of England, be the means of depopulating Turkey, and finally be slain with the sword in the land of Palestine, in the fifth year of his reign ; at which period, the gigantic power of France, like a meteor that blazes a while, will fall to rise no more ;—And that the British nation will give universal peace to the world.

As a great part of the above predictions, so singular in their nature, and contrary to all probability, have taken place, it may reasonably be presumed that the remainder will be accomplished : and it demonstrates that the Author's opinions were not founded on conjecture, but on the unerring dictates of truth.

\* “ *The Prophetic Mirror*,” and “ *The Emperor of the Gauls*.”

THE  
IMPORTANT PERIOD, &c.

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“ A noise shall come even to the ends of the earth ; for the Lord hath a controversy with the nations ; he will plead with all flesh, he will give them that are wicked to the sword, saith the Lord.”

*Jeremiah xxv. 31.*

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NOTWITHSTANDING many of the prophetic parts of scripture have been hitherto involved in obscurity and little understood, yet it is universally acknowledged by the religious world, that if the figures and allegories in the writings of the prophets were developed, they would be found to contain a regular statement of every change that was to take place in the civil and ecclesiastical governments of the earth ; from the period of their promulgation, until the end of time—And, as on the one hand, whilst the denunciation of God’s judgments, which are so conspicuous in the sacred pages, cannot, with propriety, wholly be confined to the limits of former ages ; so also, on the other hand, if the general intention of prophecy and its divine authority be admitted, it is unreasonable to suppose, that the great revolutions which have lately taken place on the Continent of Europe, and have been attended with so many great and awful circumstances, were not included in its allegorical compositions, such as the casting down the French monarchy,

the abolishing the ecclesiastical power of Rome, the plundering of France, Italy, and Egypt, the destroying nearly two millions of souls, and the raising a new empire, which threatens to convulse the political world, shake terribly every order of civil society, and spread devastation over the earth.

Alas! though the sacrifices of the human race have been great during the revolutions that have lately taken place in Europe, yet what are they, when compared to the slaughters of former ages; the effects of ambition, tyranny, and lust, which have destroyed nations, and depopulated empires? And shall war ever continue to harass the human race, and banish peace from amongst men? Shall the wicked always have power? Prophecy says, No. There will be a period, when the wicked shall be given to the sword; when righteousness shall cover the earth, as the waters cover the sea, when men shall beat their swords into plough-shares, and their spears into pruning-hooks, and when nation shall not lift up sword against nation; neither shall they learn war any more.

In order to enter into a particular investigation of the subject, I shall consider,

First, what is implied in the words of the prophet, "The Lord has a controversy with the nations, he will plead with all flesh."

Secondly, endeavour to point out the means appointed by God, by which he will plead with all flesh.

Thirdly, shew when the period alluded to in the prophecy will take place, and the effects that are to be produced; "he (God) will give the wicked to the sword."

Finally, examine if the present state of the world, in a moral and civil point of view, is that which prophecy describes it to be, "when



Christ shall come by his judgments to destroy the wicked, and cleanse the earth from unrighteousness."

First, what is implied in the words of the prophet, "The Lord has a controversy with the nations, he will plead with all flesh."

If we consider man in his first state, coming from a Being of infinite goodness and perfection, we must suppose that he was endowed with every moral virtue and excellence, otherwise he could not have been the image of his Creator, which he is said to be.

That man is a fallen creature, and that all men have sinned and come short of the glory of God, are truths too notorious to admit of any controversy; otherwise how is it that he has imbibed such sinful desires; that he is possessed of a nature so opposite to the perfections of God; and is exposed to pain, to sorrow, to sickness, and to death; and it is equally obvious, that God has handed down in the scriptures certain precepts and instructions, to regulate the lives and conduct of men.

The laws of God, which men are universally bound to obey, may be reduced to two general heads, namely, legal, and evangelical: the former is comprised in "loving the Lord our God with all our hearts, and our neighbour as ourselves:" the latter, in flying to the Mediator of the new covenant for mercy; the one is delineated in the letter of the moral law; the other, held out in the types and shadows of the ceremonial, and the precepts and admonitions of the gospel.

The heathen philosophers of former ages taught by the light of nature under the denomination of virtue, all the precepts of the moral law which are beneficial to men, and conducive to their mutual happiness; whatever tended to

the prejudice of society, the injury of individuals, the debilitating the body, or debasing the mind, they ranked under the appellation of vice. By following the dictates of virtue, say they, men are entitled to the favour and protection of the gods; and by immersing into vice, they incur their just indignation.

St. Paul, writing to the Romans, says, (chap. ii. 6, 7, 8, and 9,) " God will render to every man according to his deeds; to them, who by patient continuing in well doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; for there is no respect of persons with God; for as many as have sinned without the law, shall also perish without the law; and as many as have sinned in the law, shall be judged by the law." The Jew, therefore, by violating the precepts of the moral law, evidently falls under the just indignation of God's wrath; and the Gentile, by transgressing the dictates of conscience, becomes equally culpable.

Though men, by the light of nature cannot be brought to the knowledge of Christ, under all his offices, and attributes, as set forth by revelation; yet, being endowed with rational souls, they cannot, even in the darkest recesses of the inhabited world, but possess the knowledge of good and evil. Their thoughts, as the apostle expresses himself, are continually " either accusing, or excusing one another;" from which it appears evident, that whatever may be a man's situation in life, he cannot have the least shadow of an excuse for his impiety and wickedness. Therefore, all men, having broken the law, are guilty before God; for, whether they have acted in opposition to the laws of God,

or the dictates of conscience, the light implanted in their minds, if they go on in open rebellion against him, by not obeying the voice of reason or revelation, they are equally under a sentence of condemnation.

The prophet, in the preceding part of the chapter under consideration, reminds the Jews of their disobedience to the moral law, by their idolatry and wickedness, and states, that, notwithstanding all the intreaties and admonitions of God by his servants the prophets, they would still provoke him to anger by the works of their hands: therefore he threatens them with desolation; ver. 8. "Thus saith the Lord of Hosts, because ye have not heard my words;" that is, to obey them; ver. 11. "this whole land (that of Judea) shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." And in the 12th, and part of the following verses, he not only threatens to punish the Babylonians for their iniquities and abominations; but the succeeding nations for the impieties they would commit; and the whole world for the wickedness thereof. Ver. 12. "I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans; and will make it perpetual desolations."

Ver. 14. "For many nations and great kings shall serve themselves of them also; and I will recompence them according to their deeds, and according to the works of their own hands." Ver. 15. "For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it."



Ver. 16. " And they shall drink and be moved, and be mad, because of the sword that I will send among them."

Ver. 26. " And all the kings of the north, far and near, one with another; and all the kingdoms of the world which are upon the face of the earth, and the king of Sheshach shall drink after them; (ver. 29.) for, lo! I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts; (ver. 27.) drink ye and be drunken, and spue, and fall, and rise no more; because of the sword which I will send amongst you, (ver. 33.) and the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried, they SHALL BE dung on the ground."

As these prophecies respecting Babylon, and the land of the Chaldeans, which are threatened with desolation, and the nations with all the inhabitants of the earth, represented to have been made to drink of the cup of God's wrath by the hand of the prophet, on account of their abominations, though he did not leave the environs of Jerusalem, cannot be intended wholly to have a literal allusion; I presume the greater part of it is to be considered figuratively; for, though God did punish the king of Babylon, and the inhabitants of that empire, by Cyrus and Darius, the kings of Media and Persia; yet it could not be said the whole of the prophecies were then accomplished against Babylon, by the Medes and Persians, according to ver. 13. Her broad walls were not then thrown down, and utterly broken; nor her high gates burnt with



fire ; her princes, her wise men, her captains, her rulers, and her mighty men, were not made drunk with the cup of God's wrath, and caused to sleep a perpetual sleep ; nor was she rolled down from the rocks and converted into a burning mountain, as stated, chap. li. 25, 57, 58 ; since Babylon continued for many ages afterwards a great and flourishing city, and the whole country remained in a state of great prosperity ; neither has there been a period, when the nations specified in the 19th and eight following verses were visited by God, with such an awful destruction, as not to be able to gather and bury their dead ; or a time when they fell to rise no more, by war, pestilence, or famine, to which the prophecy can only have an allusion : from which considerations it may be inferred that the controversy spoken of by the prophet, has an allusion to far greater and more extensive calamities, than what has been poured out on Babylon, or the nations previously alluded to.

Ver. 14. I presume, is applicable to the Persian, Grecian, Roman, and Turkish empires, which have successively fallen by war, which may be denominated a desolation ; alternately *served* themselves of the land of Chaldea by its possession during the continuation of their power ; and, with the single exemption of Turkey, have been recompensed according to their deeds ; for, as those empires were established by war, by war have they been destroyed ; and, it seems probable, that Turkey will soon share the same fate.

Babylon, in the prophetic writings, is, in many instances, used with a figurative signification ; for, in Rev. xviii. 2. she is said to have fallen, and become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird ; and in the 5th and 7th

verses of the same chapter, she is stated to be a populous city then in existence, whose sins have reached heaven, and on whom would be poured out the dreadful judgments of God; therefore it is said, ver. 4th, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" and in (chap. xvii.) she is set forth by the metaphor of a great whore, that sitteth on many waters; and, ver. 3, upon a scarlet-coloured beast, with seven heads, and ten horns, and who is not only said to be the mother of harlots, and abominations of the earth, and is stated to have been made drunk with the blood of saints, and with the blood of the martyrs of Jesus; but also, that by her sorceries, all nations have been deceived; and, according to the general tenor of the 16th, 17th, and 18th chapters, her final destruction will take place on the pouring out of the seventh vial in the air; which, I presume, comprehends the total destruction of the kingdom of Satan on the earth, he being represented, Eph. ii. 2. as "the prince of the power of the air, the spirit that now worketh in the children of disobedience," in allusion to his perverting the reasonable faculties of men, and alienating their minds from God; at the conclusion of which period, the kingdom of this world will become the kingdom of our Lord, and of his Christ, (Rev. xi. 15); that is, when the third woe is accomplished; and in chap. xvii. 7. the whole allegory respecting Babylon is called a mystery. All these being considered, it will appear evident, that the denunciations against Babylon, and the nations specified by the prophet Jeremiah, are not to be confined to a literal allusion; but represent the awful judgment of God going forth over the earth, in order to destroy the abandoned, who

disregard or reject the invitations and admonitions of the gospel\*. In the xlii. of Isaiah to the 8th verse, Christ is represented in all his offices under the gospel dispensation; in the 13th, 14th, and 15th verses, as a man of war going forth to destroy his enemies; therefore, it is said, (ver. 9.) “The former things are come to pass, and new things do I declare; before they spring forth, I tell you of them.” Also (ver. 14) “I have long time holden my peace, I have been still and refrained myself: now will I cry like a travailing woman, I will destroy and devour at once.” (ver. 15.) “I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.”

The mountains, I presume, represent popery, paganism, and mahometanism; the hills, legality,

\* It will appear obvious from the following considerations, that the abolishment of the whole mass of error and superstition is represented by the destruction of Babylon the Great, and that that allegory is not intended to have a literal allusion.

First, Spiritual fornication being an embracing of error and superstition, it cannot be said of any city, that its errors and superstitions have been universally embraced in every age of the world; nor is there any city wherein was shed the blood of saints, and of prophets, and of all that were slain upon the earth; and it is improbable that the kings of the earth should have taken up their residence in any one particular city for debauchery.

Secondly, The merchandises of Babylon, as described by the prophecy, are not such as are applicable to any one particular city, but the articles of commerce common to all trading nations, and nearly the produce of the whole earth.

Thirdly, The church of Christ doth not, and saints dare not, rejoice at the awful judgments of God being executed on any city, as it is contrary to the precepts of the gospel; but if the destruction of Babylon the Great be considered in allusion to the abolishment of immorality, vice, and every abomination, and false religion existing in the world, it will be a matter of great exultation for the inhabitants of heaven and earth when the prophecy is accomplished; and as there is joy in heaven over one sinner when he repenteth, with what inexpressible rapture must the angelic choirs burst forth when all error shall be done away, and the kingdoms of this world become the kingdoms of our Lord and his Christ.



and those false doctrines that are opposed to the gospel; and the rivers and pools are descriptive of infidelity, and every species of wickedness; for the office of Christ is not to subvert the course of nature in the productions of the earth, but to cleanse it from wickedness, which will be accomplished at the above period; therefore, it is said, (ver. 10.) “Sing unto the Lord a new song, and his praise from the ends of the earth; ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof,” Verse 11th, “Let the *wilderness* and the cities thereof lift up their voice, the villages that *Kedar* doth inhabit; let the *inhabitants of the rock* sing, let them shout from the top of the mountains.” Ver. 12. “Let them give glory unto the Lord, and declare his praise in the islands.”

The 20th and 21st verses of the twenty-sixth chapter of Isaiah contain the following admonition to the people of God, in order that they might escape the general destruction that would take place, at a future period, among men:—“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be over-past: for behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity; the earth also shall no more cover her slain.”

In the 1st verse of the twenty-seventh chapter, under the denomination of God’s “great and strong sword,” his awful judgments are represented as going forth, for the utter destruction of Satan’s power on the earth, and the overthrow of the temporal dominion of Antichrist; which are comprehended under the appellations of “Leviathan the piercing Serpent, even Leviathan that crooked Serpent,” and “the Dragon that is in the Sea.”—The crooked Serpent represents



Satan; the Dragon, the Pope of Rome\*; and the Sea, the unregenerate part of mankind.—The wicked are threatened with destruction by the visitation of God, who will take vengeance on those who obey not the gospel: it being said, ver. 11. “He that made them will not have mercy on them, and he that formed them will shew them no favour.” Ver. 13. “And it shall come to pass in that day, that the great trumpet (the trumpet of jubilee) shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.” Ver. 6. “He shall cause them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the world with fruit.”

In Rev. xiv. Christ is represented as coming, by the dark dispensations of his providence, to destroy the wicked; (ver. 14.) John “looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, (to denote his power), and in his hand a sharp sickle, (descriptive of his judgments). Ver. 19. “And the angel (on the cloud), thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great wine-press of the wrath of God.” Ver. 20. “And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horses bridles.” This points out that the awful judgments of that dreadful period, will fall on the Heathen, and Antichristian Powers, that reject the truth, and on every individual who is not of the New Jerusalem, the church of Christ.

\* See Rev. xii. 9; xvii. 15; and the Prophetic Mirror, page 74.

So also, chap. xix. 11. Christ is represented sitting upon a white horse, the emblem of destruction, it being not only said, ver. 15. "that out of his mouth goeth a sharp sword, that with it he should smite the nations; but it is added, he shall rule them with a rod of iron, and he treadeth the wine press of the fierceness and wrath of Almighty God:" For, according to ver. 13, "he was clothed in a vesture dipped in blood, and his name is called the Word of God;" and, as stated in ver. 16. "He hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords."

Having given a general explanation of the chapter under consideration, respecting the controversy alluded to by the prophet, according to other parts of sacred writ, reason and history, it cannot but appear obvious from what has been said, that the controversy spoken of by the prophet, has not only an allusion to a period, when "God will plead with all flesh, by his judgments," but a more particular reference to the latter ages of the world, when he will either destroy the wicked by his judgments, or bring them to repentance, in order to cleanse the earth from all unrighteousness, and restore creation to its primitive beauty and perfection.

I now proceed, secondly, to consider more particularly the means appointed by God, by which he will plead with all flesh.

It is nearly eighteen hundred years since Christianity was first planted in the world, by the preaching of Christ and the Apostles, by which men have been exhorted to repentance; but, alas! how few are there to be found in comparison of the great bulk of mankind that listen to the dictates of the gospel! How little influence has it in the present age on the general conduct of men! As infidelity or hypocrisy still

stimulates their actions; and biassed by the inordinate desires of corrupt nature, the greater part are either going on in all the paths of wickedness, or engaged in the pursuit of that which will evade all their efforts, and finally betray their souls into the dark shades of eternal despair; and how very far is the church of Christ from that state of perfection, represented in the prophetic writings which it is to arrive at in the latter age of the world. If Christianity has made so little progress on the earth during so great a period, and whilst there exists so general an aversion to true religion and an inclination to folly, it seems almost impossible, unless some extraordinary interference of the divine power takes place, or some coercive means are used by God, to awaken men from the state of lethargy into which they are sunk, and bring them to repentance, that they will ever universally be reclaimed from the error of their ways; that righteousness will uniformly regulate their actions, and that there will ever be a period when the earth shall be full of the knowledge of the Lord, and when all dominions shall serve and obey the Most High.

If therefore coercive means are absolutely necessary; and God by the awful judgments of war, pestilence, and famine, and violent agitations of nature, should cause whole cities to be swallowed up, and totally destroy the wicked, the obdurate and abandoned, from off the earth; who could with propriety accuse him with injustice, or say to him, what doest thou? David, conscious of such an event taking place, says, in psalm vii. 11, 12, 13, “ If *the wicked* turn not, he (God) will whet his sword; he hath bent his bow and made it ready; he hath also prepared for him the instruments of death.” And in psalm ix. 5. he adds, “ Thou hast, (that is, in



thy determined counsel) rebuked the Heathen; thou hast destroyed the wicked; thou hast put out their name for ever and ever."

Christ, describing the latter days to his disciples, says, "there shall be times of great tribulation, such as was not since the beginning of the world; and unless those days were shortened, no flesh could be saved: that *nation shall rise up against nation, and kingdom against kingdom*; that there shall be *famines, and pestilences, and earthquakes*, in divers places; distress of nations, with perplexity; and men's hearts should fail them for fear, and looking for those things which are coming on the earth."

In Isaiah, lxvi. 14. it is recorded that "The hand of the Lord shall be known towards his servants, and his indignation towards his enemies." Ver. 15. "For behold the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Ver. 16, "For by fire, and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many."

Fire, in prophetic language, represents war; (see Numbers, xxi. 28.) and it is obvious that the sword of God, his chariots, and whirlwind, allude to those judgments with which he has executed his vengeance on the wicked, namely, earthquakes, pestilences, and famines.

Again, Isaiah xxviii. 1, 2. "Woe to the crown of pride, to the drunkards of Ephraim. Behold the Lord hath a mighty, and a strong one, which as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." Ver. 21. "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his STRANGE WORK,



and bring to pass his act, his STRANGE ACT," THE DESTRUCTION OF HIS AND HIS PEOPLE'S ENEMIES, BY WAR. See 1 Chron. xiv. 11—16. Joshua x. 10. and following verses. So also in Isaiah xxx. 30. "The Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones."

Again, Ezekiel xiii. 11. "Say unto them which daub it" (the wall they were building) "with untempered mortar, that it shall fall; there shall be an overflowing shower: and ye, O great hailstones! shall fall, and a stormy wind shall rent it." Ver. 15. "And I will say unto you, the wall is no more; neither they that daubed it."

The crown of pride, and the drunkards of Ephraim, the wall and they that built it, represent, under two different figures, the whole mass of mankind, that support either infidelity, idolatry, error, or superstition, by precept or example, therefore the glorious beauty of the former is said to be "as a fading flower, which is on the head of the fat vallies of them that are overcome with wine; and the latter are called foolish prophets, that see vanity, that divine lies, that seduce the people, saying, Peace, peace; that pollute the name of God for handfuls of barley, and pieces of bread, and that strengthen the hands of the wicked; that he should not return from his evil way by promising him life."

When great judgments, and awful destructions of men by war, pestilence and famine, or earthquakes, and great inundations are predicted; they, in general, are represented by storms of great hail, and scatterings, and tem-

pests, and whirlwinds. God saith to Job, chap. xxxviii. 22, 23, "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, the day of battle and war?"

"Take heed to yourselves," saith Christ, Luke xxi. 34, "least at any time, your hearts be over-charged with surfeiting and drunkenness, and cares of this life, and so that day (the day of God's wrath) come upon you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth."

War, pestilence and famine, are represented as spreading themselves over the whole earth, Rev. ix. 16, under the allegory of an army of "two hundred thousand thousand horse, having breast plates of fire, and jacinth, and brimstone," whose heads were as the heads of lions, their tails were like unto serpents, and out of their mouths issued fire, and brimstone, and smoke; for it is said, ver. 18, "by these three, were the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."—Smoke and brimstone may be supposed, with propriety, to represent famine and pestilence; as the former by interrupting the genial influence of the sun, produceth dearth; and the latter, by its noxious vapours, death.

From the general tenor of the prophecies I have recited, it is obvious, that pestilence, famine, and violent natural and civil commotions, are the means appointed by God, with which he will plead with all flesh; as in no other instance, excepting a great deluge, could there be so great a destruction of the human species, that they should not be lamented, nor gathered, nor buried, but should be as dung upon the ground, as represented in the 33d verse of the chapter under consideration.

I now pass on, thirdly, to point out, when the period alluded to in the prophecy will take place, and the effects to be produced. "He, (namely God) will give the wicked to the sword." This awful period is, I presume, alluded to by Dan. chap. vii. 11, as terminating the existence of the fourth beast's power; when his body is to be destroyed and given to the burning flames: for Daniel saith, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven (the dark dispensations of God's judgments) and came to the Ancient of Days, and they brought him near before him." Ver. 14, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him."

According to the Revelations of St. John, and the writings of Ezekiel, there are three particular prophecies to be accomplished on the earth, before the dreadful destruction of that great day of Almighty God takes place, when "the fowls that fly in the midst of heaven, will be called to eat the flesh of kings; and the flesh of captains; and the flesh of mighty men; and the flesh of horses, and them that sit on them; and the flesh of all men, both free and bond, both small and great:" it being said, Ezekiel xxxviii. 23, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord;" that is, by the awful judgments that should take place at the destruction of Gog \*.—So also Rev. xix. 1, 2, 5, 6, "And after these things," namely, the destruction of mystic Babylon, &c. "I heard a great voice of much people in heaven, saying, Allelujah,

\* See the Prophetic Mirror.



Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great: And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders," (the judgments of God) "saying, Allelujah: for the Lord God omnipotent reigneth."

The first of these prophecies represents the ingress, progress, and regress, of the first beast, and the rising of the second beast into existence, as recorded Rev. xiii.

The second prophecy, the appearance of Gog on the earth, as stated Ezekiel xxxviii. and his being recognised by collecting a great host, with a view to plunder "the land of un-walled villages;" the habitations of the merchants of Sheba and Dedan.

The third prophecy, the loosing of the four angels, that were bound in the great river Euphrates, "which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," and the issuing forth of the Euphratean horse, Rev. ix.

Although I have sufficiently proved in two pamphlets, published in 1803, and 1804, entitled the "Prophetic Mirror," and the "Emperor of the Gauls," that the first of these prophecies has been fully accomplished; and that Bonaparte is the Gog of Ezekiel, and England the land of un-walled villages; yet, I presume, a brief sketch of their leading points respecting the present argument, may not be improper in this place, as those pamphlets may have fallen into very few hands.

From the circumstance of John seeing in a vision the first beast arising out of the sea,



when the Roman empire was in its plenitude of power; Rev. xiii. 1, 2; and the dragon giving the beast his power and great authority, it is obvious that the first beast represents the empire that succeeded the Roman in Europe, which was first established by Charlemagne\*, and made hereditary in the monarchs of France; for the dragon represents the ecclesiastical power of Rome; and Charlemagne, being crowned emperor of the west, by Pope Leo III. he therefore may be said to have received his power and authority from the dragon. So also, according to ver. 3, that beast may have been said to have received a deadly wound, when the imperial dignity was transferred to the German princes; and the beast had his deadly wound healed, when Philip IV. and Louis IV. recovered the independency of the French monarchy from the Roman pontiff. Its exact duration was pointed out by forty-two months, the continuation of the first beast's power, ver. 5†, and the exit of the French monarchy in the person of Louis XVI. is represented by the beast being led into captivity, and slain with the sword, as recorded in ver. 10.

If, therefore, the monarchs of France were represented by the first beast, as succeeding the Roman empire in the government of Europe, of which there cannot be the least doubt; as that

\* See "The Prophetic Mirror," page 10.

† Charlemagne was the son of Pepin, king of France, and a staunch supporter of the errors and superstitions of the Romish church. On the death of his brother Carloman, he became sole master of the French monarchy; he defeated Desiderus the king of the Lombards, who possessed Italy, and put a period to that kingdom; he entered into a war (which lasted thirty years) against the Saxons, who had possession of Germany, and subdued them, conquered a great part of Spain, and first united the kingdoms that succeeded the Roman in Europe into an empire; he was a man of a robust constitution, a great warrior, yet temperate and affable, possessed of great abilities, and a lover of learning.

monarchy has been destroyed by the revolutions in France, Bonaparte's establishing a new dynasty of kings, hereditary in his family ; his deceiving the nations by his military exploits, as represented Rev. xiii. 13, 14, under the metaphor of making fire (the hieroglyphic of war) come down from heaven on the earth, in the sight of men ; by which he has raised himself to power ; his subduing those who opposed his authority on the continent, and obtaining possession of Germany, in addition to his former conquests, and bringing it under subjection to his despotic power, as represented ver. 14, 15, by the second beast saying to them that dwelt on the earth, that they should make an image to the first beast, which had a wound by a sword, and did live ; and his having power to give life to that image, demonstrates, independent of any other consideration whatever, that Bonaparte is the person represented by John's second beast, which should arise out of the earth, in allusion to his springing from amongst the lower classes of the people, and obtaining the imperial dignity by usurpation.

Bonaparte being represented by the prophet Ezekiel under the appellation of Gog, chap. xxxviii, I presume, is unquestionable ; for there was no such a prince in existence, in the time of Ezekiel, as Gog the chief prince of Meshech and Tubal ; nor has any prince whatever, hitherto answered the description but Bonaparte \*. His expedition against Egypt, and defeat at Acre, in endeavouring to penetrate into the land of Palestine, is described ver. 8. " In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the MOUNTAINS OF ISRAEL,

\* See " The Emperor of the Gauls," p. 12, 13.

which have been *long* waste ; but it is brought forth out of the nations, AND THEY shall dwell safely all of them." His overrunning the Continent, making himself emperor of France and king of Italy, and obtaining possession of Germany, is delineated, ver. 9. "Thou shalt ascend and come like a storm ; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee." His intended invasion of England is represented as immediately taking place, ver. 10, 11. "Thus saith the Lord, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought, and thou shalt say, I will go up to the land of unwall'd villages ; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates."—There is no nation, excepting England, among the maritime powers of Europe, that answers the general description of a land of unwall'd villages, nor any other people that has been at rest amidst the convulsions and pestilential disorders that have agitated the earth ; and dwelt in safety, having neither walls, bars, nor gates, or that can be said to have been gathered out of the nations, who have got silver and gold, cattle and goods, and may be denominated a land of merchants.—The object of Bonaparte's pursuit, and the opposition he has and will meet with, is pointed out, ver. 13, "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil ? Hast thou gathered thy company to take a prey ? to carry away silver and gold, to take away cattle and goods, to take a great spoil ?"—Tarshish, Dedan and Sheba, I presume, represent England, Scotland, and Ireland, in union with each other ; and all the young lions thereof, the united naval and military forces of



the British empire, they being in general delineated under the hieroglyphic of a lion; and the only forces that hitherto have retarded his power. The defeat he will meet with, and final destruction in the land of Palestine, is clearly stated, chap. xxxix. ver. 2d and 4th. "I (the Lord God), will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured."

In reference to the accomplishment of the third prophecy, the loosing the four angels which were bound in the great river Euphrates; and the sallying forth of that great army of horse, which were armed with breast-plates of fire, and jacinth, and brimstone, and out of whose mouths issued fire, and brimstone, and smoke; from the circumstance of their being concealed in a river, and possessing such inflammable qualities; it is therefore obvious that that prophecy could not have any other but a figurative allusion; and as waters represent people, and nations, and tongues, it is not improbable that the river is intended to represent the empire in which it is situated; and the angels which were bound in the river being destroying angels, as it is said of them, Rev. vii. 2, ix. 15. that they had power to hurt the earth and the sea, and to slay the third part of men; therefore those angels may with the greatest propriety be considered to represent the judgments of war, and pestilence, with which Turkey has been visited, attended by famine; in reference to the fire, and brimstone, and smoke, with which the horses were armed, and

the number of the angels may be supposed to allude to the extention of their power, there being an angel to each quarter of the globe, which (according to Dan. vii. 2.) represents universal empire. And as pestilence and famine have now began to make their ravages in various parts of the earth, and the heavy tempest of war is threatening to deluge Europe in blood ; it appears that the third prophecy is now begun to be fulfilled, and the effects which will be accomplished, are, God will give the *wicked* to the sword. Malachi speaking of that awful approaching period, says, chap. iv. 1. “ Behold the day cometh that shall burn as an oven ; and all the proud, and all that do *wickedly*, shall be stubble, and that day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.”

In allusion to the same period, Isaiah says, chap. xxiv. 17. “ Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth !” Ver. 18. “ And it shall come to pass, that he who fleeth from the noise of the fear, shall fall into the pit ; and he that cometh up out of the midst of the pit, shall be taken in the snare ; for the windows from on high are open, and the foundations of the earth do shake.” Ver. 19. “ The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.” Ver. 20. “ The earth shall reel to and fro like a drunkard, and shall be removed like a cottage ; and the transgression thereof shall be heavy upon it ; and it shall fall and not rise again.”

The whole of the chapter from which the above passage is selected, refers to the latter age of the world, when the awful judgments, previously recited from Malachi, will overtake the wicked, who are represented by Isaiah, as fleeing from the noise of fear, or terror, and falling into the

pit; in reference to their escaping from war, and being arrested by pestilence; their coming out of the pit and being taken in the snare, points out, that those who escape war, and pestilence, shall fall by famine, or some other visitation of God, until the wicked are totally destroyed; for it is said, “The earth shall be dissolved;” and by the earth is undoubtedly meant, the inhabitants thereof, upon whom are said, ver. 17, “To be fear, and the pit, and the snare,” namely, the transgressors thereof; for it is added, ver. 21, “In that day, the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.” Ver. 22. “And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.”

The prison, here alluded to, represents the grave, where, as prisoners, the wicked who fall by the awful judgments of God, as previously stated, will be shut up until the day of judgment, at which period, their defiled bodies will be raised from the dust of the earth, and united to their polluted souls, and both consigned to the regions of eternal darkness and despair.

Again, Isaiah says, chap. xiii. 9. “Behold the day of the Lord cometh cruel, both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. Ver. 10. “For the stars of heaven, and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Ver. 11. “And I (the Lord) will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.”—If we consider



the Moon to represent the Earth ; the Sun, Revelation ; the Heavens, Civil and Ecclesiastical power ; the Stars and Constellations, Kings and Princes ; it points out that those in power at the above period will not be actuated by motives of humanity, or the interest of society, but their inordinate desires ; that peace will be banished from the earth, and all the denunciations of God's judgments be poured out on the ungodly.

John speaking of Christ, in the spirit of prophecy says, Matt. iii. 12. " He will thoroughly purge his floor, and gather his wheat into his garner, but he will burn up the chaff with unquenchable fire."

The whole of these prophecies, selected from various parts of the sacred records under the Jewish and Christian dispensations, evidently refer to the latter ages of the world, when God will figuratively shake the heavens, and the earth will be removed out of her place ; in allusion to the commotions that will take place in the civil and ecclesiastical governments thereof ; and the heavy judgments of war, pestilence, and famine, which will be poured out on the wicked ; for if we consider Christ's floor to represent the earth, his garner the church, the wheat, the people of God, and the chaff the wicked ; as there is no separation to take place of the tares and the chaff from the wheat, until the harvest, according to Matt. xiii. 30, it will appear obvious, that the period, " When Christ will cleanse his floor," alludes to the time described, ver. 41. " When the son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire " For the kingdom of Christ, in which are things that offend, and them that

do iniquity, represents his church in her militant state on the earth; as in the regions of eternal bliss beyond the grave, the wicked cease from troubling, and the weary are at rest; and at the period of Christ's universal and spiritual reign on the earth, as described, Isaiah xi. 9. "There shall not be any thing that shall hurt or destroy in God's holy mountain, for the earth shall be full of the knowledge of the Lord." And in Rev. xxi. that period is described by the metaphor of a new heaven, and a new earth, and a holy city, which came down from God out of heaven, in which "there shall in no wise enter any thing that defileth; neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." It being also said, ver. 3. "Behold the tabernacle of God is with men, and he will dwell with them." Ver. 24. "And the nations of them that are saved shall walk in the light of it."

All these things considered, demonstrate that there will be a period when God will plead with all flesh, by war, pestilence, and famine; and from the universal testimony of the prophets under the Jewish and Christian dispensation, respecting the going forth of God's judgments over the earth it appears to be on the eve of its commencement; and that the effects to be produced will be the cleansing the earth, by the utter destruction of the wicked, and filling it with the glory of the Lord. Psalm lxxvii. 4. "Thou (God) shalt judge the people righteously, and govern the nations upon the earth." Ver. 6. "Then shall the earth bring forth her increase; and God, even our God, shall bless us." Ver. 7. "And all the ends of the earth shall fear him."

I now proceed, fourthly, to consider, if the present state of the world in a civil and moral

point of view, is that which prophecy describes it will be when Christ will come by his judgments to destroy the wicked.

Christ, describing the latter age of the world and the tokens which should immediately precede this awful period, saith, Luke xxi. 25, 26. "There shall be signs in the sun, and moon, and stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

This passage, and the greater part of the chapter from which it is selected, has been supposed by some to allude figuratively to the desolations that were poured out on the Jews in the reign of the Roman Emperor Vespasian.

Others are of opinion, that they represent literally the coming of Christ to judgment.

That they cannot allude to the destruction of Jerusalem appears evident from history, if we compare the circumstances which took place at that period, with what is related in the 6, 7, 14, 21, 22, verses of Matt. xxiv. for it could not be said that nation then did rise up against nation, and kingdom against kingdom; that there were wars and rumours of wars; that there were famines and earthquakes, in divers places, that those days were days of great tribulation and distress of nations with perplexity, such as was not since the beginning of the world to that time, nor ever should be; that unless those days were shortened no flesh could have been saved; and that the christian religion had been preached in all the world, as a witness to all nations; for the greater part of the then known world being under the jurisdiction of the Romans, the nations were at peace with each other; and ex-



cepting the city of Jerusalem, were not visited during the reign of Vespasian with famine and pestilence, or any other dispensation of God's judgments; and both sacred and profane history afford many instances of more tremendous judgments; greater cruelties and more extensive slaughters inflicted on men in general, than the partial war of the Romans against the Jews; and it is notorious that Christianity was not established in Sweden and the northern parts of Europe, till the eighth century, and in Muscovy until the tenth.

Again, if the passage under consideration be applied literally to the coming of Christ to judgment, the greatest inconsistencies might be alleged against that part of prophecy, as it could not be made to join in unison with other parts of the sacred records: God, speaking to Noah, Gen. viii. 22. saith, "Whilst the earth remaineth, seed-time, and harvest, and cold and heat, and summer, and winter, and day, and night, shall not cease."

St. Peter describing the dissolution of the world, says, in his 2d Epistle, chap. iii. 10. "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up."

St. Paul, speaking of the resurrection, 1st. Cor. xv. 52. states, that "In a moment, in the twinkling of an eye, at the last trumpet the dead shall be raised incorruptible; and we (those that remain) shall be changed."

According to the testimony of Matthew and Luke, literally considered, these assertions are contradicted; for the sun is to be darkened, the moon is to be turned into blood, the stars of heaven are to fall, and then the Son of Man is to

appear in a cloud, with power and great glory ; and all the tribes of the earth are to mourn ; after which he will send his angels with a great sound of a trumpet, and they will gather his elect from the four winds of heaven ; two men shall be in a field, the one shall be taken, the other left ; two women shall be grinding at the mill, the one shall be taken, the other left ; and this great convulsion of the heavens, this subversion of the laws of nature, and this coming of the Son of Man, is only to be considered as the tokens of redemption drawing nigh.

Again, as Christ is represented by Matthew and Luke, saying unto his disciples, in reference to what he had stated respecting the latter days ; “ verily I say unto you this generation shall not pass away until all be fulfilled : and when ye shall see these things come to pass, then know that your redemption draweth nigh ; ” agreeable to Gen. xxii. 18 ; Dan. vii. 14. 27 ; Rev. xi. 15 ; and in Matt. xii. 39. he declares, “ there shall be no sign given to that generation but the sign of Jonah.” It demonstrates that this part of his prophecy could not have a literal allusion ; and it is equally obvious that the word generation may not only be applied to the Jews as a nation then in existence, whose government was soon to be abolished, but also to them as the decendants, and seed of Abraham who were to continue a distinct people until the bringing in of the fulness of the gentiles, and the final accomplishment of prophecy.

If, therefore, the passage cited from Luke xxi. 25, 26. is not to be understood literally, it of course has a figurative allusion ; and, it being said of Christ, that without a parable spake he not to the people, it is perfectly consistent with reason to suppose, that the sun should be intended to represent the scriptures, they be-

ing the means by which God communicates all spiritual light and knowledge to the soul; the heavens, civil and ecclesiastical power; the moon, the earth, the stars, emperors, kings, and heads of every order of society. The sea, the unregenerate part of mankind; the waves thereof, their inordinate desires, and their seditious and rebellious dispositions; clouds, the dark dispensations of God's judgments; and men, those of the enlightened part of the human species, for they literally are bowed down with fear and dreadful apprehensions of God's vengeance being poured out on the earth for the wickedness thereof, whilst those that remain in a state of nature, filled with all unrighteousness, are deaf to every admonition, and pursue, the dictates of their corrupt inclinations with greediness. The wicked are said, Isaiah lvii. 20. to be "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

Again, as the signs prophesied of by Christ, which were to appear in the sun, moon, and stars, in the latter ages of the world, are the tokens of the final redemption of his church and people from their temporal and spiritual enemies, it being said, as previously cited, Rev. xxi. 1. John "saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea;" and in ver. 3, "Behold the tabernacle of God is with men, and he will dwell with them." And as the signs alluded to may be supposed to correspond with each other in their respective situations, it appears evident from every reasonable consideration, that nearly the whole of the 21st of Luke has a reference to the accomplishment of the prophecies I have previously cited from various parts of the sacred records, by war, pestilence, and famine,



which in part are fulfilled by the revolutions and pestilential disorders that have lately taken place in the East and West Indies, and on the Continent of Europe.

If therefore, the heavy tempest of war which has darkened our hemisphere, and threatens to banish peace from the earth, should burst forth with unremitting fury, and spread desolation far and near, might it not be said, according to the previous explanation of the prophecy under consideration, that the moon was turned into blood.

And as the revolutions in France have totally abolished its late monarchical government, cast down kingdoms, overturned the civil authority of states, nearly annihilated the ecclesiastical power of Rome, and convulsed Europe; the heavens, being considered as the emblems of civil and ecclesiastical power, it surely may be said, with the same propriety, that some of the stars of heaven have fell, and the powers thereof have been shaken. And as clouds and darkness represent the dispensations of God's judgments, should the pestilential disorders which have made such ravages in various parts, notwithstanding the precaution of princes, extend their malignant effects, throughout every empire, kingdom, nation, city, village, and family on the earth, of which I have not the least doubt; and, literally, two men should be in a field, one should be taken, the other left; two women should be grinding at the mill, one should be taken, the other left, which figuratively represents the greater part of men being swept off, whilst engaged in their various occupations in life, and finally, during the above calamities, there be a distinction made between the godly and the wicked; between him that feareth God, and him that feareth him not, agreeable to

Rev. vii. 3. ix. 4. And whilst the latter are swept off by multitudes, the former are preserved from destruction, might it not be said, according to Matt. xxiv. 21. and Dan. xii. 1. There was a time of trouble, such as never was; and thus the whole of those prophecies would be fully accomplished.

And as the signs in the sun, and moon, and stars, the sea and waves roaring, and this coming of the Son of Man, as asserted in Luke xxi. 34, 35, 36. is not to be observed until the destruction of that dreadful day takes place, without great care, circumspection, prayer, and watchfulness; for, as a snare it is said, it will come upon all them that dwell on the face of the earth, it evidently demonstrates the propriety of what I have previously asserted, respecting the prophecies before us, having a figurative allusion, applicable to the present age.

The prophet Zephaniah, also calls the above period, chap. i. 15. “A day of wrath; a day of trouble and distress; a day of wasteness and desolation; a day of darkness and gloominess, and a day of clouds, and thick darkness; he also, by the appellation of a nation, not desired, chap. ii. 1. points out the collecting together of the Antichristian powers, under the empire of France, before that awful period takes place: “Gather yourselves together; yea, gather together, O nation, not desired.” ver. 2. “Before the decree bring forth; before the day pass as the chaff, before the fierce anger of the Lord come upon you.”

David also foreseeing their great exertions, to subjugate the whole world, and place popery on the pinnacle of power, says, Psalm ii. 1, 2. “Why do the heathen rage, and the people imagine a vain thing? the kings of the earth set themselves, and the rulers take council together against the Lord, and against his



anointed." (namely, Christ Jesus.) Ver. 4. "He that sitteth in the heavens, shall laugh; the Lord shall have them in derision." Ver. 5. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Ver. 9. "Thou (the Son of God) according to ver. 7. shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel," which power Christ saith, Rev. ii. 26, 27, he hath received of his father; and that he will give it to him that overcometh, and keepeth his works unto the end.

It is also obvious, that the present war is not merely a contest between nation and nation, and kingdom and kingdom, but a struggle between two of the greatest maritime powers in Europe, for universal dominion; the one a Christian, the other, an Anti-Christian empire: and although the enemies of episcopacy, through a blind prejudice, may hold up Bonaparte as an angel of light, and a supporter of the Protestant faith; yet, it is notorious, from the specimen of his conduct at Cairo, in embracing Mahometanism, and his present profession of popery; that, notwithstanding his clemency to dissenters, in matters of conscience, by granting a general toleration to all sects and parties, the religion which answers his purpose best, will have the preference, should he obtain universal power; and popery, attended with all its superstitions, pomp, and pageantry, is not only calculated to amuse the human mind, and keep it in ignorance; but it is admirably adapted to serve as a tool of state, to quench every spark of civil and religious liberty; to prevent combinations against despotism, and to hold men under an absolute subordination to an usurped power.

Christ describing the moral state of the world,



at the above period says, Matt. xxiv. 37. "As the days of Noah were; so shall also the coming of the Son of Man be." The days of Noah as recorded, Gen. vi. 5, 11, 12. were days, wherein the wickedness of man was great, and every imagination of his heart was only evil continually; the earth was filled with violence; the earth was corrupt before God, and all flesh had corrupted his way.

They were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and disregarded his entreaties or admonitions, until the flood came and swept them away.

It is much to be lamented, that the present moral state of the world, with but very few exceptions, resembles the antideluvian world. If we consider the dire effects of the great ambition and oppression of tyrants, or the caprice and extortion of individuals, and the general dissipation of mankind; what a horrid scene presents itself to our view; the former has lighted up the torch of war, plundered cities, destroyed their inhabitants, and imbrued their hands in the blood of the innocent; the latter has destroyed thousands, and reduced the generality of the industrious poor to poverty and distress; pride, and luxury, drunkenness, and debauchery, extortion, and oppression, are the prevalent vices of the age; predominant in the various orders of society, and the greater part of mankind in general, may be said to be either enslaved by anxious care, and an inordinate desire after wealth, honour, and a temporal inheritance, or deluded by the follies of the day, and hurried on in a continued series of vanity and wickedness: thus absorbed in the lap of pleasure, or immersed in vice; or allured by that which profiteth not;

they in a great measure neglect or despise the entreaties and admonitions of the scriptures, and treat its prophetic part with contempt, even among what is denominated the religious world. How much have the sacred pages been subverted to answer the idle and foolish speculations of men who indulge a whimsical and fertile genius, by which a reproach has been brought upon the cause of Christ; and by their not attending to the plain truths of the gospel, christianity has been crumbled into numerous sects and parties, living in bitter animosities against each other.

“ Nothing has given the world more offence,  
 “ and cause of stumbling, than the jars, contra-  
 “ dictions, wranglings and divisions, among  
 “ those who profess to be the disciples of  
 “ Christ, except it be their scandalous lives  
 “ and conversations; these two things taken  
 “ together, have prevented the heathen, in all  
 “ ages, from becoming members of the chris-  
 “ tian church.” “ And what has made the  
 “ matter abundantly worse, instead of mend-  
 “ ing it, has been the intolerant spirit which  
 “ has prevailed among all sects, filling them  
 “ with wrath and hatred against those who  
 “ differ from them, and which has frequently  
 “ caused them, not only to hate, but to per-  
 “ secute and to kill each other. Animosities  
 “ between ministers—divisions in churches—  
 “ hatred of one sect against another, rising  
 “ to persecution, even to death—and the  
 “ wicked lives of most professors of religion  
 “ in all countries—all these things conjoined  
 “ have given such a fatal blow to christi-  
 “ anity in the world, that it never can recover  
 “ until Jesus come.” It is much to be la-  
 mented, that any of those who are engaged  
 in the ministerial office should, through a blind

zeal, have introduced the greatest inconsistencies in their discourses, by spiritualising various parts of sacred history, which are only relations of circumstances that have taken place; and that so many in their Theological Lectures should have furnished the enemies of the truth with matter of scandal against the gospel, by their little flights of fancy, their unseasonable sallies of wit, their trifling, vain and ludicrous stories, and their low and ridiculous satire against individuals. Speculations in divinity are imprudent; and all these things are improper and unbecoming in the pulpit, as they often offend the more considerate part of the audience, and at best have a natural tendency to destroy that solemnity which should preside in the public worship of God, and to eradicate every serious impression that might have been infused into the mind.

Where shall we find that universal philanthropy, those benevolent dispositions, that great piety, that contempt of the world and nonconformity to the fashions thereof, which are so strenuously urged in the writings of the apostles, as the marks of genuine faith, and which were the ornaments that cast so great a lustre on the primitive christians?

If the present state of the moral and religious world, be compared with the standard of God's word, should Christ now come, it might be doubted, notwithstanding the great profession of the day, whether he would find faith on the earth, as it is obvious that all flesh have corrupted their way.

O! ye ministers of the gospel, ye that love the Lord Jesus in sincerity and truth; Hark! he calls you by the heavy storm that is gathering and ready to burst on the head of the wicked; by all the calamities of pestilence and famine,



to lay aside your contentions, and unite under the banners of the gospel, to call sinners to repentance; to call men from folly and vanity, and the errors of their ways, to serve the living God, ere his dreadful judgments overtake them, and consign their polluted souls to the regions of eternal destruction.

Deluded mortals! that prefer the enjoyments of time and sense, and the vanities of this life to an inheritance uncorruptible, and undefiled, and that fadeth not away; who employ the short interval appointed for mercy in sensual gratifications, or the accumulation of wealth, and neglect the only opportunity of grace and day of salvation; and, like the rich man in the gospel, say, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry:" remember God may say unto thee also, "*Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?*" Though ye may flatter yourselves with a continuance of much prosperity, the evil day, the day of the Lord is at hand, and very terrible, who can abide it! seek righteousness, seek meekness, use your utmost endeavours to loose the bands of wickedness, to undo the heavy burthens, to let the oppressed go free, and to break every yoke; deal out your bread to the hungry, relieve the poor and needy; and clothe the naked, comfort the afflicted, the widow and the orphan, and let the rising generation be your peculiar care; exert every effort to snatch the children of the destitute, the profligate, and abandoned, from destruction; from the dark shades of ignorance, from the paths of immorality and vice, and from wretchedness, misery and want, to bring them up in the nurture and

admonition of the Lord, and make them useful members of society.

Wherefore as those that beat the air, do you labour for that which perisheth; and build your hopes of happiness on any thing beneath the skies; be sober, be vigilant, gird up the loins of your mind, obey the dictates of truth, and lay up for yourselves treasure in heaven, for where your treasure is, there will your heart be also; then, like the faithful steward that wasteth not his Lord's goods, and the wise virgins, you will be ready to meet the bridegroom when he cometh; surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence; he shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler; thou shalt not be afraid for the terror by night nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon day; a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee; only with thine eyes shalt thou behold and see the reward of the wicked; because thou hast made the Lord, which is my refuge, even the Most High, thy habitation.

Be wise now, therefore, O ye kings; be instructed ye judges, and inhabitants of the earth.

Ye poor, afflicted, despised and distressed people of God, who love the Lord Jesus in sincerity and truth; who go mourning all your days for the wickedness and abominations of the land, and tremble at the judgments of God, which are spreading themselves over the earth; the scriptures abound with matter of much consolation to raise your drooping spirits. And though the horrid din of arms, and the

thunders and ravages of war, may disturb your peace, and discompose the serenity of your minds; and the impiety of the age be suffered as a worm to prey on your vitals, yet despair not,—the period is at hand, “when nation shall not lift up sword against nation, neither shall they learn war any more; and the earth shall be filled with the knowledge of the Lord.” Hearken to the admonitions of your Lord and Master, Luke xxi. 9. “When ye shall hear of wars and commotions, be not terrified, for those things must first come to pass.” Verse 10. “Nation shall rise up against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines and pestilences, and fearful sights, and great signs shall there be from heaven.” Verse 22. “For these be the days of vengeance, that all things which are written may be fulfilled.” Ver. 28. “And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.”

If heavy judgments are absolutely necessary to destroy the dominion of sin from among men; and under the type of Jerusalem, those who have the charge of the earth are commanded, Ezek. ix. 7, “To smite, and let not their eye spare, neither have pity, to defile the house of God, and fill the courts with the slain.” They were strictly commanded not so much as to come near those whom the man, clothed in fine linen, had set his mark on, who sigh for the iniquities thereof. And in Rev. vii. 3. the destroying angels are commanded not to hurt the earth, nor the sea, nor the trees, until the servants of God were sealed in their foreheads; and though the locust, Rev. ix. which I have stated in my Prophetic Mirror, to represent the armies of France, may have given them power to torment men, five



prophetic months, which, I presume, will terminate in the year 1809, yet were they only those who have not the seal of God in their foreheads, over whom they had any power; and, it is obvious, from the circumstance of the number of the second beast, Rev. xiii. being said to be the number of a man (as beasts in the prophetic language represent empires) that the empire of France, which it represents, will not exist longer than the life of an individual, who is also, I conceive, delineated in the prophecies of Ezekiel, under the appellation of Gog; and, according to the termination of Daniel's 2300 days, the restoration of the Jews will take place in or about the year 1815, as stated in a previous publication, entitled, Restoration of the Jews.

All these things considered, it may reasonably be inferred, that the period of your deliverance is at hand.

“Unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as the calves of the stall.” “And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, (*burn them up*) saith the Lord of Hosts.” Malachi iv. 2, 3. “Evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth, and shall delight themselves in the abundance of peace.” Psalm xxxvii. 9. 11.

I would therefore exhort you, that in obedience to the divine command, and with a humble confidence rely in the promises of God, and a resignation to his divine will, lay aside every anxious care and distressing thought, and lean on your beloved for protection, the Alpha and Omega, the First and the Last, which was dead, and is alive, and liveth evermore; for, being

ssheltered by his almighty power, you may not only hide yourself, as it were, for a little moment, until the indignation be overpast, and be ssafe from danger in the hour of temptation, (which shall come upon all the world, to try them that dwell therein,) and the day of God's wrath, but also rest secure, and find sweet repose, even amidst contending elements, the wreck of nature, and the dissolution of worlds.

THE END.

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